## ON THE WING.

### A Call at Milledgeville, Illinois.

We landed in Lanark, Illinois, on the morning of February 29th, and made an early call on brother Dan. Lichty, and that evening stopped with brother Will Herrington.

Commenced meetings at the Milledgeville meeting house on Saturday evening, and continued a little over one week. One baptized, and I must confess that I never closed a meeting with more reluctance, as the outlook for a large ingathering of converts could not have been better; but the brethren had arranged for me to preach several sermons in Lanark, and so I had to close when a dozen or more were upon the threshold of God's kingdom.

The Milledgeville brethren are occupying a peculiar position at present, being unorganized, but notwithstanding northern Illinois is quoted in Ohio and elsewhere, as being solid for annual meeting, it is far from it, and only through elder-craft is it made to appear so. They have apparently good reasons for occupying their present position, but it cannot last long, and then they will stand up for the gospel alone full fifty strong. Lanark, Polo, and elsewhere, there is material for organization, and when the annual meeting bubble bursts it will make this country as well represented by the Brethren as Ohio or Indiana. The elders being aware of this are loth to allow a divide under any circumstances—save a few of the more radical sort—and when the Milledgeville brethren fellowshipped brother A. D. Gnagy last year, and a number of them attended and took part in the Dayton convention, the church asked nothing of them. They however forbid them inviting any expelled ministers into their midst again, and now they have done it, received one by baptism and many others were much awakened, and all seem to feel good over it. We had a good time singing praises to God together, and exhorting each other to a purer and better life, and urging upon sinners the necessity of serving Christ, and for this, yes, *for this* we anticipate a committee of elders will call soon and possibly expel them. It seems strange that the noblest hearted men and women of this community should be excommunicated for worshipping God, yet thus it is, only they will give it another name. But the brethren here will take no backward step, and have been holding and will hereafter hold the minutes of annual meeting about as sacred as a last year's almanac.

The German Baptist elders are with few exceptions as radical as in northeastern Ohio, but hitherto have manifested much better generalship. Had they been led by such an expelling committee as blessed northeastern Ohio, many organizations of Brethren would doubtless exist here. But the shadow cannot go back on the dial; there will be no rebaptism here, and ere long a Brethren organization effected that will monopolize the ingathering of souls in the vicinity of Dutchtown in the future. The brethren here are representative in every respect, and our fellowship with them was as complete and enjoyable as though we had been at Farmersville, Rush Creek or Ashland. During our stay at Milledgeville, we were entertained by and made members of brother E. D. Fike's family, and a happy family we were. We also visited some among the brethren during the daytime and found all kind-hearted and hospitable.

Monday morning, March 10th, we went to Lanark, and accepted the Christian courtesy of the Methodist brethren and preached each evening in their large brick meeting house, until Thursday,(the German Baptists refusing the use of their house,) and a good time we had. Congregations were good, notwithstanding elder Deardorff of Lee county, was holding forth in the German Baptist church near by. We are sorry our meeting conflicted with his, but as ours was announced some time previously, it could not be helped. The Methodist brethren were very kind, and their courteous conduct was consistent with Paul's teaching and we could not but love them. We had to think often of the influence religion imparts to character, and how easy it is to read in a man's conduct whether his relationship to Christ is only a form or a reality. How religion lifts men above unkindness, selfishness, and spite-work, and how it encourages every good work.

We had the pleasure of visiting one day with brother S. J. Harrison, formerly of the *Brethren at Work*, but now an extensive farmer and dealer in stock. He also preaches and is highly spoken of by the brethren, and we can testify to the hospitality of his pleasant home. From here we go to Hudson, Iowa, to remain about ten days, and thence to Williamsport, Dakota, from whence we shall endeavor to write an occasional sermon for the BRETHREN'S EVANGELIST.

J. H. WORST.

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**Who has daughters is always a shepherd.**

## To the Churches at Berlin, Somerset and Stony Creek, Pa.

The glad peans and the solemn entreaties of other days cause me to reflect upon the happy moments that I spent with the people of my native land. My soul is caused to pour out streams of meditation and devotion as I muse over the days I spent with a people I so dearly love. I have met you at your homes and in the solemn assembly, where we have worshipped around a common altar, and where we have labored together for a common Master, in a common service, and for a common destiny. We have met for a last time, and we have parted. "When shall we meet again, ne'er to sever?" If not during life's wild, wintry blast, may it be when this life is past.

Some of you are going west. May the Lord lend a listening ear to your prayers wherever you may pitch your tents and establish your altars. May he bless you all in whatever circumstances you may be placed, whether it be among the rolling hills of Somerset county, or in the extended gardens, beyond the Mississippi, or on the invisible plains of eternity. May your souls be elevated to higher spheres, and be enabled to breathe purer atmospheres; and may you also be enabled to look backward and forward, above and beneath and avail yourselves of the length and the breadth, the heighth and the depth of the wisdom and love of God. May you be earnest workers in the Church of Christ wherever you are. Be faithful, earnest workers. Be guided by the wisdom of Christ, be impelled by the purpose of Christ, be energized by the power of Christ, for he is mighty and powerful to save. I would have you remember, as well as myself, that simply calling upon Christ and not having our daily walk and conversation coincide with the examples and precepts of Christ, amounts to nothing short of Phariseism.

The church is a good institution to belong to; but as I said in one of my discourses, it is not the church that makes the good people, but it is the good people that make the church. The church is, therefore, no good place for idlers. The farm is a good place for a person to live on, but it is not the place for a person who dislikes to work. Heaven is a good place to live in, but it is not the place for the hypocrite. The place for hypocrisy is found in the cellar of the universe. That place is fitted and furnished specially for hypocrisy, idolatry, and everything that is an abomination in the sight of God.

The only logical conclusion that I can arrive at, therefore, is that the pure in heart only shall see God. It is only the merciful that shall obtain mercy, only those that hunger and thirst after righteousness that shall be filled, only those that forgive that shall be forgiven. In short it is only those that comply with the Gospel of Christ, and become earnest workers in the vineyard of the Lord that shall ever enter in through the gates into the city.

And now, may you continue with unflagging energy in the faith once delivered to the Saints. Face boldly the storms of life, and when the curtain of death is about to drop and shut the light of this life from you, may you then venture boldly down into the regions of the invisible, still trusting in Christ our Savior, and he will lead you gently through the river of death, and land you safely on the shores of the golden strand, upon whose sparkling sands rest the walls of the Holy City, wherein you can grasp the hands of fathers and mothers and friends who have gone before.

Remember that part of my last sermon, those of you who heard it, that your friends in eternity will be disappointed if you don't meet them there. There will be a little child sitting on the sunny banks of eternity waiting to grasp your hand. There will be a brother who died many years ago standing at the harbor waiting for you to make an appearance. There will be a sister, who died of consumption, restored to heavenly beauty, waiting and waiting and waiting, and if you don't come she will be sorely disappointed. What a grand time that will be when all those who have washed their robes and made them white in the blood of the Lamb shall come sailing on the old ship of Zion with Christ our Captain standing at the helm, and steering into the harbor of eternal rest. Then we shall all gather around the throne of Jehovah, and sing the songs of "Redemption" and "Home, Sweet Home" as we have never sung them before.

In conclusion let me wish you a happy and a prosperous time under the directions of brother S. W. Wilt. Pray for me while preparing more fully for the duties of the ministry.

ALVIN A. COBER.

*Ashland, Ohio.*

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**The grave is a very small hillock, but we can see farther from it, than the highest mountain in all the world.**

## Manual Training.

By substituting the word "journeyman" for *graduate* the editor or printer spoiled my last communication under the above caption. The manual training school of Chicago is not a place to learn a trade, nor is it an industrial school, and much less a reform school, but such schools are the outgrowth of a reform in the method of education. Greek and Latin are here taught, and students are prepared for College, same as at any other high school.

At a manual training school a boy's *hand* as well as his MIND is trained. Heretofore the gradaate of a high school would ask himself "What profession shall I learn?" What else could he ask himself, for he had no manual training. His training was altogether mental; hence the numerous learned doctors, learned lawyers, and learned ministers; but only once did we hear of a "learned blacksmith," and he was self-made.

In the future there are to be learned mechanics as well as learned professional men. But if a boy develops at one of these schools the gift of oratory, he may well think of the rostrum, pulpit, bar or legislative halls, with longing eyes, for men like that calling in which they succeed the best.

If the student does not have the gift of oratory but succeeds well in composition, then let him become a journalist or author. But if he lacks these and succeeds in mathematics then let him become an architect or bridgebuilder. If he is an expert in wood carving then let him utilize this God given faculty as a sculptor or stone cutter. Should he fail in all of these he may still delight his parents with his beautiful drawings which is an indication that he may develop into a master painter or artist. The manual training school enables students to find their calling. This is important. Many have been the businesss wrecks owing to a faulty education. There are men at the plow to day who might have been an honor to the medical profession. There are others disgracing the medical profession who could have succeeded in stock raising.

Above all, manual training will disarm the opponents of intellectual culture, who did have some reasons for opposing high schools. Their objections have now been met, and if they do not avail themselves of the opportunities that are being brought to their notice, then their children must fall behind the American Indians, who are having their sons and daughters educated in a government training school at Carlisle, Pa.

Now let all the friends of intellectual culture go to work in earnest, amongst those people who are inclined to deprive their children of higher education. Don't send missionaries te Europe until this disgrace is removed from amongst our people, and other denominations; such as the Amish for instance, many of whom think it is a sin to punctuate printed matter. Others think it a sin to use different airs in singing. Yes, the friends of education will here find work for their hands to do, and they should do it with all their might and quickly, too.

P. PAHRNEY.

*Chicago, March 28.*

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### Sabbath School Organized.

We organized a Sunday school at Aurelia, Iowa, on Sunday, March 23rd, with the following result:

Classes 5; scholars 36. Superintendent, Solomon Grove; assistant Superintendent, John Forney; Treasurer and Secretary, E. L. Devore. Librarian, Lela Templeman; Teachers: William Lehnard, John Hinkle, Hattie Dick, Sarah Miller, and S. B. Reist. Chorister, Soloman Grove.

We regard this as a good beginning. Services every Sabbath at 11, A. M. Sunday school every Sunday at 10, A. M. We have a very intelligent school.

S. B. REIST.

*Aurelia, Iowa.*

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"Those brethren who persist in going to law about church property, against the wish and advice of the church, will find that even though they gain their object, it will prove bad policy in the end. The stigma thus cast upon the church will do it a thousand times more harm, than the little gained by it can do good. Good morality ought to suggest an equitable compromise. If so, surely professing Christians ought not to resort to litigation before a worldly tribunal. It is true, there may be extenuating cases. But even in such, great discretion should be exercised, and never do anything that will militate against the good of the church or cast a reproach upon our holy profession. No matter what the law may give us, we should not ask or be willing to take more than our equitable rights. Do as we wish to be done unto, is our law, it is the Christian's law and by it we should be governed."—H. B. B. in *Gospel Messenger*.

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**To persevere in one's duty, and be silent, is the best answer to calumny.—*Barron.***

## A CURE FOR INTEMPERANCE.

*Read at the Ashland Prayer Meeting, March 23.*

The market is drugged with cures for this deadly, life-destroying evil. Everyone has a suggestion and is anxious to give it a test. Were I in possession of a knowledge so courted by the wise and truely good, my voice would surely be heard in triumphant tones; though demons would frown upon me, I would have the assurance that angels would smile.

Intemperance is an enormous curse to whole humanity. Its fangs are sharp and far-reaching. Its record, and the only issue it can ever have, is woe and crime, crime and woe. Man sells his after-life for a moment of drunkenness, to awaken to a sense of shame and fear of universal disgust. As long as intoxicating liquors are produced they will be used to excess by some. It is a fair problem in Political Economy; and is like other successful,—financially—-business enterprises. When the consumption keeps pace with the production, both will advance; the demand will equal the supply; one fosters the other, and together they are parent to all crime. We want to prevent these evils, and how, is the momentous question that agitates our nation; and like many other evils, has been given many cures but few effective ones. Natures differ and must have different treatment. Moral *suasion* is effective with some: appealing directly to the intemperate; Legal *suasion* can effect the desired result. They say we can not cure the men, and the men commend us to the boys. And here is the place to begin to work. Teach the young the deadly effects of intemperance, how it ruins the mind and heart of man; changes him from a human being into a common beast, destroying his faculties to enjoy in life what is good, what is beautiful. A mind inclined in this way can readily judge what is best, what is true and pure in life.

A few cannot effect a complete cure. We must have the aid of the church; her ministers must preach it, and all church members must practice it; continually keep it before the mind of the populace.

We must have assistance in the parlor. Those who have great social power, we want you to assist us. Prove that we can most enjoy life in sane moments; that it takes no unnatural stimulant to make us witty and wise. We want the help of the press to force recognition of a necessitated reform before the reading public; to enthuse the indifferent, and enable us to improve our different methods. Prohibition is a sure method, but, methinks, 'twould be a brighter item in our history, were the demand to cease instead of stopping the supply by force. Man is a rational being and I would prefer to reason with him, showing the contrast between living and existing, rather than use force as with a pettish child. In the end he must yield. *Temperance must conquer.*

If every girl in the land would do her share in this great work, there would be little left for mothers and aged sires. Be courteous, but not even on friendly terms with him who is not thoroughly temperate. Let your ideas on the temperance question be thoroughly understood by all your friends. Herein is the secret. Make home happy, prove to those who are essential to your happiness, that you want them there. And be brave enough to say, "the lips that touch liquor shall never touch mine."

LOTTIE HOLSINGER.

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### "SOMETHING GIVES WAY."

**A Christian woman in a town in New York desired to obtain a school house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered and asked him again and again.**

**"I tell you, Aunt Polly, it is no use. Once for all, I say you cannot have the school house for any such purpose."**

**"I think I am going to get it," said Aunt Polly.**

**"I should like to know how if I do not give you the key."**

**"I think the Lord is going to unlock it."**

**"May be he will," said the infidel; but I can tell you this, he will not get the key from me."**

**"Well, I am going to pray over it, and I have found out from experience that when I keep on praying something alyays gives way."**

**And the next time she came the hard heart of the infidel gave way, and she received the key. More than this when others opposed the school he sustained it, and great good was done for perishing souls.**

**"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a revolution and sometimes there is a funeral, When God's spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."**